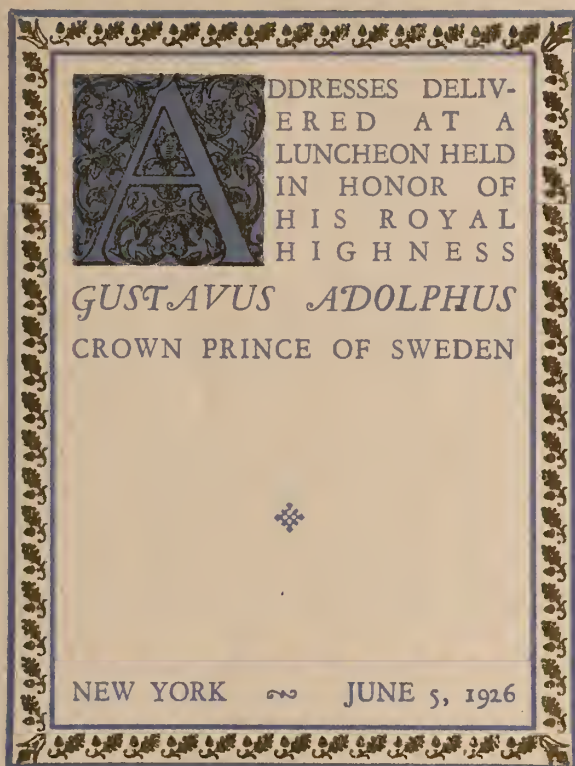


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ADDRESSES DELIVERED AT A LUNCHEON ~ HELD IN THE HOTEL WALDORF-ASTORIA NEW YORK CITY ON JUNE 5TH, 1926 ~ ~ IN HONOR OF HIS ROYAL HIGHNESS GUSTAVUS ADOLPHUS CROWN PRINCE OF SWEDEN. ~ ~ The guests who heard His Royal Highness pay his respects to the churches of America included representatives of every important religious organization in New York, both clergymen and laymen. ~ ~ ~

The invitations were issued in the name of the *Continuation Committee of the American Section of the Universal Christian Conference on Life and Work, The Church Peace Union, The World Alliance for International Friendship, and The Federal Council of the Churches of Christ in America.* ~

THE REVEREND WILLIAM P. MERRILL, D. D., *President of the Church Peace Union and the World Alliance*, presided. THE RIGHT REVEREND WILLIAM T. MANNING, D. D., pronounced the Invocation; speeches were made by THE REVEREND S. PARKES CADMAN, D. D., *President, Federal Council of Churches of Christ in America*, THE REVEREND ARTHUR J. BROWN, D. D., *Joint Chairman, Continuation Committee of the Universal Christian Conference on Life and Work*, and MR. ROBERT FULTON CUTTING, *member, Advisory Board of Laymen, World Alliance.* ~ ~ ~



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Foreword

ONE of the great gains of the Stockholm Conference is the knowledge that the Churches of the world have a real friend in the person of His Royal Highness, the Crown Prince of Sweden. When for the first time since the days of the great Councils in the early years of the Christian era the Eastern Orthodox Church met with the Western Churches in the spirit of unity at the great Universal Christian Conference on Life and Work in August 1925, His Royal Highness was at hand to welcome them. This Conference brought together representatives of all the scattered communions of Christendom. The war and its bitter aftermath had stamped the need for clear thinking and wise action upon the churches and the harmony that developed when they met in Council indicated the desire on their part to face the problems and make their contribution toward the healing of the nations. The Prince together with members of the Swedish State and Church had labored long and arduously arranging for this meeting; he also served as Chairman of the local and National Committee on Arrangements. His attendance at every session of the Conference and his vital interest in its proceedings were an inspiration to all the delegates.

While the conference was in session we learned that the Crown Prince was planning a trip to America. An informal request was made to him in behalf of the Churches in the United States that he honor them by accepting an invitation to be their guest at a dinner or luncheon in New York arranged and attended by churchmen and laymen. Upon returning home a formal invitation was extended through the courtesy and kindness of the American Minister to Sweden, the Honorable Robert Woods Bliss. The answer accepting was sent by cable to The Church Peace Union which associated with itself the World Alliance, the Continuation Committee of the Universal Christian Conference, and the Federal Council of the Churches of Christ in America. All arrangements were put into the hands of Fred B. Smith and Henry A. Atkinson. In consultation with Honorable O. H. Lamm, the Swedish Consul

General in New York, Mr. Smith carried out all the details, organized the Committee and issued the invitations in the name of the hosts, ably assisted by Mr. Harry N. Holmes.

It was a remarkable occasion. It could have been larger—but not more representative of the religious life of our country. Those present will never forget the charm of our guest of honor. Sweden, America and the World may well be proud of such a Prince. He lives up to the traditions of his name and lineage. Rulers, statesmen and other men of note have visited America in the past. Some have come with more reputation—but no one has ever departed with more prestige. Gustavus Adolphus is a Christian prince and as he spoke to us we felt that he belongs to the whole religious life of our day. He is a true democrat; received by the rich, he has remembered the poor; honored by the various universities, he has identified himself with the student life of these institutions; he has been at home with the soldiers at West Point and found time to “review” a Sunday School parade in Brooklyn. He has honored our Nation and our common religion. We shall not forget the Christian gentleman who has been our guest, who with qualities of wisdom, learning, diplomacy, grace and democracy fulfills our ideal of a real Prince.



ADDRESS OF THE
REV. DR. WILLIAM PIERSON MERRILL

YOUR Royal Highness: We count it a great pleasure and a high privilege that we are allowed to give expression in this manner to our satisfaction and pleasure in the visit you are making to this country. We know well that our greeting is but a very small fragment of the welcome you are receiving from all sections of our country and from all its people. And we are sure you will understand and appreciate the fact that all that is said and done here and elsewhere in the way of formal greeting will be but a fragmentary expression of the real welcome that all the people of the United States extend to one they honor both for what he is and for the country he represents.

There are two facts which give special significance to this small gathering. First of all it is a gathering of churchmen, who in an unofficial but very real sense represent that great movement foreshadowed by the prophets of Israel, given form by Jesus of Nazareth, our Lord, and continued down through the ages, under varying expressions, as a real fellowship of those who hold a common faith and seek the great common ends for which no better name has been found, or can be found, than His noble phrase, "The Kingdom of God." We are Christian believers, sir, and are gathered here as such, glad to greet in you one who has a like precious faith with us. We believe that there is something more important than all political movements, all educational and scientific theories, all absorbing commercial and industrial interests; and that most vital concern is the

spirit and ideals of the religion of Christ, without which all our progress would lead us away from, rather than toward, real good. We know well the deep interest you take in our holy religion, and in the church which is its instrument and agent. Your real interest was evidenced, in a way not to be forgotten, through your personal participation in the important conference held at Stockholm last summer. No one who heard or read your words, spoken at that gathering, could doubt that from the heart you believe in and seek to serve the Kingdom of our Lord Jesus Christ. For that reason it gives us, as churchmen, peculiar satisfaction to welcome you.

But in another way also this meeting has a significance of its own. For it is a gathering of men who believe ardently in the fullest and most generous cooperation among the nations of the earth. In the recent history of our country there have been incidents and developments and movements which might be taken as indicating a purpose on the part of America to stand alone, and take her way regardless of other peoples. We are very sure that such incidents and developments do not represent in any way or to any degree the real attitude of the true American people. We are sure that the heart of America beats strongly with confidence in other nations, and desires the fullest possible cooperation with them all. There are special reasons why your country and ours should be drawn into relations especially close. And we are glad of this occasion to voice our deep conviction, that the real desire of our nation is for the fullest and highest international cooperation.

We are sure that these two significant elements in this gathering belong together. We are Internationalists because we are Christians. The Christian people of this country as a whole heartily believe in generous and brotherly cooperation between nations. How could they do otherwise, when the very essence of the Christian spirit is love and brotherhood? And we are sure that the Kingdom of God will never fully come until the

nations of the world learn to live together as one great family of God.

It is therefore with peculiar pleasure that we, as representatives of the religious life of our country, and of its internationally-minded folk, extend to you this welcome, and express to you our good wishes and our satisfaction that you have come to these shores.



ADDRESS OF DR. S. PARKES CADMAN

WE meet to pay a deserved tribute of esteem and affection to the reigning House of Sweden and to the nation itself, represented here by His Royal Highness the Crown Prince and his consort.

Sweden exercises a profound and formative influence for good upon our common civilization which far exceeds that of other nations possessing larger and more populous territories. Her advanced positions in religion, in the arts and sciences, in her combination of security and peace and the elevation of her people at large, offer humanity an example it will be wise to emulate.

This preeminence is traceable to the intellectual integrity and moral insight and indomitable energy of the Swedes themselves, animated and led by a succession of well equipped and competent rulers.

Nor have they labored in vain. When we are asked, what gains has your boasted civilization won in recent years? does it make men reverence human life and freedom? has it caused them to cherish order and progress and to advance them hand in hand? I submit that these questions can be answered affirmatively.

Since the Armistice of 1918, the forthcoming society of nations has measurably displaced older alliances resting on precarious balances of power. All treaties are at last matters of record. Good, bad or indifferent, they are known for what they are. The reduction of naval armaments by the Washington Compact is even more notable for what it predicts than for what it is. The Stockholm Conference registered the essential brother-

hood of Eastern and Western Christianity after a formal separation lasting for 1400 years. The Locarno Conference followed, and revealed the passionate desire of the plain people everywhere for protection from war. Jew and Gentile, Roman Catholic, Greek Orthodox and Protestant alike, have cooperated for these significant purposes. And though some of the assemblies named or their overtures may have been no more than gestures, at least they were the gestures of a living and not a dying civilization.

The World Alliance for International Friendship through the Churches, under whose auspices we enjoy this privilege, is but one of many kindred organizations at home and abroad which are pledged to similar programmes. Their sure test is that of time. If it forbids their obliteration, happy are we! If it guarantees their expansion and practical fulfilment, the next goal of statesmanship and history is in sight.

Certainly it is the imperative duty of right-minded men and women of every race and religion to seek the peace derived from justice and the right. If we refuse to tolerate the absolutisms of the past, then in God's Name, as the Father of all man, let us suggest a more efficient jurisdiction of our own. Yet this jurisdiction cannot be established by desultory methods. There will be little or no ethical or spiritual growth in nations until the causes of armed conflict have been reduced or obliterated. The disruption of international, social and economic life is but symptomatic of the deeper disruption of the international morale. So long as peace and war are primarily states of mind, moral disarmament must precede physical disarmament. Otherwise peace will again be prostituted for the continuance of war, and war itself recur.

Here, as I see it, we go beyond the bourne of differences and find a congenial task we should unhesitatingly undertake. Its heavy end rests, however, upon those historic churches which have bred great nations and fostered their consciousness of superiority. At this

juncture, these Churches and nations must choose their own future. Should Churches insist upon decent and righteous behaviour by the States they have so largely created, our type of civilization will, in my judgment, enter upon an era of health and vigor it has not yet experienced. But if they refuse their day of grace unto repentance and amendment they will eventually forfeit their moral control of human society.

One does not have to indulge either the needless fears which defeat sound sense or the wild conjectures that outrun possibility. Yet a careful review of modern civilization and its latent and active forces convinces me that it will presently coalesce these forces in behalf of its own readjustment.

Patriotism will increase when it is purified by humanism. National affections will no longer be a barrier but a nucleus for the brotherhood we dream so vividly and so timidly approach. In this renaissance of plain righteousness I venture to predict that Sweden, the land of our gallant guest of honor, will continue to lead the world.



ADDRESS OF THE REV. DR. ARTHUR J. BROWN

YOUR Royal Highness, Mr. Chairman—Among other good qualities, His Royal Highness has one which few Americans are supposed to possess—modesty. The speakers today have therefore been requested to avoid eulogy. When Disraeli was Prime Minister of Great Britain, he said that in addressing royalty he laid on flattery with a trowel. Whether Queen Victoria liked to be plastered in that fashion, I do not know, but our distinguished guest does not. Some things that I might say would not be mere flattery but sober truth, but mindful of the hint I leave them unsaid. Happily, the more evident one's good qualities are, the less necessity there is for publicly describing them.

But surely we may testify to our respect for Sweden and her people. One who has visited that land can never forget the mingled beauty and sublimity of the scenery—those hills and valleys, those streams and forests, those lakes and fiords, that fascinating trip on the far-famed Gota Canal. One is conscious, too, of the spell of by-gone days. For the soil of Sweden teems with historic associations. Few peoples have such treasures of ancient folk lore, or such quaintly interesting village life, or such interesting old castles, or such a famous university as Upsala, or such a handsome capital city as Stockholm, or such early development of parliamentary institutions, this year being the five-hundredth anniversary of the Swedish Riksdag. High on the roll of the kings of history are the names of Gustavus Vasa (1521-1560) the founder of modern Sweden, the immor-

tal Gustavus Adolphus (1611-1632), the brilliant Charles XII (1697-1718), and the wise and able Oscar II (1887-1907). Of present day sovereigns, no one is more loved at home and respected abroad than His Majesty, Gustaf V, father of His Royal Highness, the Crown Prince.

Our party arrived one evening at Strangnas, an interior town seldom visited by tourists. Here, 403 years ago (1523), the Regent Gustavus Vasa was chosen King. After a late dinner we went to the cathedral, an old edifice of noble architecture. One must borrow the words of Milton in speaking of "the high embowed roof, with antic pillars massy proof; and storied windows richly dight, casting a dim religious light." The statues of ancient kings and heroes, the saintly face of the venerable bishop, the sweetly solemn music of "the full-voiced choir," and the reverently conducted liturgy combined to make us feel that we were on sacred ground and that we were being led in our evening devotions by men who had audience with God.

We were impressed, too, by the intelligence and sincerity of the Swedish people. I emphasize the combination. Intelligence without sincerity is dangerous. Sincerity without intelligence is stupid. It is the union of these qualities that is valuable. No doubt there are Swedes, as there are Americans, who are good, bad and indifferent. I can not speak with positiveness about Swedes, but I can regarding Americans. I have inside information. I can only say that in two visits to Sweden I saw no bad, few indifferent, and many good people. Those of us who were delegates to the Universal Christian Conference on Life and Work in Stockholm last Summer have received kindnesses in many lands, but never have we known such wonderful hospitality as that which we experienced in Sweden. His Majesty the King received the delegates in audience and entertained them at luncheon. His Royal Highness the Crown Prince was Chairman of the Committee on Arrangements and with her Royal Highness the Crown Princess personally attended every session.

As I wandered about the country I thought of the contributions which Swedes have made to the world's best life. In botany, Carolus Linnaeus (1707-1778); in music, that glorious songster, Jenny Lind; in science, theology and philosophy, that universal genius Emanuel Swedenborg (1688-1772), who, two hundred years ago, made drawings of a fire engine, an air pump, a submarine, a rapid-fire gun and a flying machine, who ranged widely over the fields of mathematics and astronomy, chemistry and geology, and left thirty volumes on religious faith and duty and the mysteries of Heaven and Hell. Then there is the chemist Arrhenius, who first propounded the theory of disassociation upon which the modern science of electro-chemistry is based. I may say to you in confidence that I have only a hazy idea as to what the theory of disassociation is, but when I ran across a reference to it yesterday I thought it would sound well and so I put it in. A modern Swede, Selma Lagerlöf has received the Nobel Prize in literature. Time would fail me to recount all that Swedes have done for other peoples, and America not the least. The two million Americans of Swedish descent are among the best elements of our population. John Morton, one of the signers of the American Declaration of Independence, was the precursor of a long list of men of Swedish birth who have enriched our national life. The occasion of the visit of his Royal Highness is to join us in honoring the memory of that great Swedish engineer, John Ericsson, whose invention of the Monitor saved the American Navy from destruction in our Civil War. America has been fortunate, too, in the officials who have represented Sweden in the diplomatic and consular Service, a service which is represented here today by that distinguished diplomat, his Excellency Wollmar Filip Bostrom, and that popular Consul General, Mr. Lamm, whose first name is that of one of Sweden's ancient rulers, King Olaf.

It is good to remember that the relations between Sweden and the United States have never been clouded by

controversy. Trade has been mutually profitable, although not as large as it should be. I wanted a match this morning and read on the box "Made in Sweden." America bought of Sweden last year paper, woodpulp, ore, iron, steel, lumber and other articles to the total value of \$40,998,857. In turn Sweden bought of America grain, flour, cotton, copper, oil, automobiles and other articles to the value of \$42,465,446.

Sweden's attitude toward America has always been characterized by good-will. But we are aware that America is not popular in some other parts of Europe. This is partly due to defects in our manner which are justly criticized, partly to the dislike which a struggling debtor naturally feels toward a prosperous creditor. But when some Englishmen last year charged Americans with being conceited, I replied that we probably were because most of us are descendants of the British.

Will not our European friends remember that some policies, which are comparatively easy in a country like Sweden, whose population is more homogeneous, are very difficult in a country like America, whose population is heterogeneous. I found Stockholm Swedish, but New York is the largest Irish city in the world, the largest negro city, the second largest Italian city and the third largest German city. As for Jews, I am proud to say that I do not need to wait until I get to Heaven to sit down daily with Abraham, Isaac and Jacob, prominent among America's best citizens. A dozen other strains might be mentioned. European critics may wisely remember that our mixture of elements of European origin may account for some of our national characteristics. But it was a recent British visitor who said that Great Britain also has varied strains; Irish who do not know what they want and will not be satisfied until they get it; Welsh who on Sunday pray on their knees and the rest of the week prey on their neighbors; Scotchmen who keep the Sabbath and everything else that they can lay their hands on; and English who are self-made and worship their maker.

The conditions of the modern world imperatively require two things which Sweden happily illustrates. The first of these is character. The defects from which mankind is suffering are not defects of knowledge or power, but of character. As Herbert Spencer truly said, "There is no political alchemy by which you can get golden conduct out of leaden motives." Dwight Moody said in pithier words, "If you want good water, it is not enough to paint the pump, you must clean out the well."

The second thing is international friendship. Suspicion and jealousy, fear and hatred have permeated men's minds. Public sentiment has been gassed. The impulses of men have been poisoned. There are men who vociferate from the housetops that they are "100 per cent American" in terms which remind one of the Western grocer who is said to have put a placard in his window reading: "I am 200 per cent American; I hate everybody." Sweden knows from the painful experience of a former century what a narrow nationalism means. But Sweden has learned the lesson which some other nations, America included, have only partially learned. Under the wise leadership of her Royal House, her influence has been exercised to moderate ill-will and to promote friendship. What a splendid instance of this was afforded at Geneva only a few months ago, when, in the interest of peace and good-will, the Swedish delegation offered to relinquish Sweden's seat in the Council of the League of Nations if thereby an amicable adjustment might be reached.

The urgent need of the hour is the organization of the world on the basis of friendship instead of force, the law of love versus the law of jungle. Because the League of Nations, whatever its defects, is the only organized effort of nations to substitute reason for war in the settlement of international disputes, I hope that America will yet take her due place at its council table. At first, we had unofficial observers, who at least were better than unobservant officials. Happily, under the present Administration, we have passed beyond that

stage, and, although not yet a member of the League, America is entering the World Court and is so far co-operating with the League that it was represented at no less than six conferences that were held in Geneva under its auspices in the single month of April. We are getting on, and we can now recall without offense that, when a former Ambassador told a London audience that America would never have anything to do with the League, many of us felt like good old Bishop Cox, who said that he did wish that some one would compose a form of sound words suitable for the use of a pious man in circumstances of extreme provocation.

We do not want sentimental pacifism on the one hand or sword-rattling jingoism on the other, but simply an extension to international relations of those principles and methods of civilized procedure that have brought order into local communities by substituting law and courts and police for lawless individualism. Jingoism tells us that it is Utopian to imagine that nations will trust one another. Well, I would rather live in Utopia than in Hell, and General Sherman truly declared that "war is hell." Is it impossible, as some allege, to bring nations to see that international justice and goodwill should govern their relations instead of the law of the jungle? Let us have done with such primitive animalism. The workers on that stupendous task which had so long been deemed impossible, the Panama Canal, lustily sang as they toiled:

Got any rivers that are uncrossable?
Got any mountains that can't be tunneled through?
We specialize in things that are impossible,
In things that nobody else can do.

In that spirit let us face our task. Nothing that is right is impossible. Whatever ought to be done by the cooperation of high-minded, God-fearing men can be done. For this inspiring consummation the time, demands men of clearness of vision, of catholicity of spirit, of statesmanship of planning, of the splendor of

a mighty faith in humanity and in God. Let us on this happy international occasion renew our devotion to the noble ideal of universal good-will. We feel today the clasp of friendly hands across the sea as we realize anew the bonds of respect and affection which unite two peoples. We echo the line in Homer's *Odyssey* many centuries ago: "A friend with an understanding heart is worth no less than a brother." Shall not we in America heed the solemn summons which his Majesty the King of Sweden addressed to his own people prior to the assembling of the Universal Christian Conference on Life and Work last year:

"We, Gustaf, by God's grace King of the Swedes, Goths and Vandals, make known that we have commanded and ordained, according to an ancient and wholesome usage, that there shall be observed days of thanksgiving, fasting, penitence and prayer; that the Spirit of Christ may reign more fully in the hearts of men and in the lives of peoples; that the way may be discerned and the will strengthened with one accord to walk in the way of love; and that, whatever else may divide us, we may humbly unite in considering how we may fill our duties as citizens, men and Christians." Right royally spoken!

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of Love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Your Highness, be assured that in our prayers for our American President and people, we shall not forget to pray that the blessing of Almighty God may continue to rest upon the Royal Family and people of Sweden.



ADDRESS OF MR. ROBERT FULTON CUTTING

IT is with great pleasure that we welcome to the New World so distinguished a representative of the Old as Prince Gustavus Adolphus. His world is old in its traditions, its experiences, its dramatic history, and yet young in the aspirations of emancipated peoples. We are still adolescent and have much to learn from the long past of Europe and yet with the ambitious spirit of youth, we engage in dreams of leading the world in shaping the progress of civilization. The lessons we have learned in our successful industrial and commercial life in a measure reflect our apprehensions of the function of religion in molding the plastic relationship of man to man. The changed and changing attitude of employer and employee, the solicitude of society for the welfare of the unfortunate and for children expressed in legislation are eloquent testimonies to the leavening power of Christianity. There is a steadily rising tide of social idealism that is full of promise. It is true that the Church is often criticised because it does not seem to be the protagonist of this movement. There was a profound disappointment that it had not averted the catastrophe of the late war but was not this disappointment itself a subconscious tribute to its potentiality—a virtual recognition of the profound influence which it exercises in society. But the Church is doing leavening work in civilization, imperfectly, insufficiently, timidously, but persistently, and she will do it more effectually as she learns to grasp the full significance of the Gospel metaphor of the leaven that “the Kingdom of

God cometh not with observation." The Church must learn to live less for herself and more for civilization for it is as true of the organization as of the individual that "He that loseth his life shall find it."

We commenced our National career deeply penetrated by religious principle. As one visits Bruton Church in old Williamsburg, Virginia, that impressive monument of Colonial piety, and sees the many pews marked with the names of the great Virginians who worshipped in them in the last half of the Eighteenth Century, we realize how much the infancy of the United States owed to Christian idealism. In his first inaugural address, the immortal Washington expressed his confidence in the future of the new republic because he knew himself to be surrounded by men who would order the conduct of public business by the "pure and immutable laws of private morality". It is in this spirit alone that we can justify the aspiration to lead the march of civilization. The only kind of leadership that will win for us the spiritual hegemony of the world is that which is essentially religious. With all of our shortcomings, we have at least signally expressed our regard for personal uprightness in the selection of our Chief Executives. In the long roll of our Presidents, we have chosen only men of blameless character and high ideals and it is with peculiar satisfaction we know that our distinguished guest on visiting Washington found in the White House an administrator with a Christian conscience. His Royal Highness, embodying in his own career the genius of this promise of the modern world, comes to us at a particularly felicitous moment for he represents a great nation that has just given us an inspiring example of international altruism. We do not forget that at the last meeting of the Council of the League of Nations, it was Sweden that led the way in the effort to avert discordance by offering to relinquish her claim to representation in the Council. Her example was immediately contagious and will doubtless

contribute potently to harmony in the September meeting of the League.

While we have much to encourage us in our own home life, we are not quite so sure of ourselves when we look across the sea. We are enjoying great prosperity and are enabled through it, to bear with equanimity our own heavy burdens. We cannot be, however, and are not, indifferent to the melancholy condition of many of our brethren of the Old World. The great states staggering under the burdens imposed by the late war, make profound appeal to our sympathies and give rise to searchings of heart. Our immense potentiality is charged with great responsibility and we may well have serious doubts as to who will emerge from the late cataclysm best entitled to the moral leadership of the world—the peoples disciplined by suffering and triumphant over the giant Despair, or ourselves measureably spectators in this drama of resurgent civilization.

However remote our immediate interest in the event, it is a pity we could not have participated in the conference at Locarno. The memorable pact there concluded has made the name of that little city synonymous with Christian internationalism. Locarno is the morning star of a new day of national friendship. We commence to visualize the emergence of a world society—the “parliament of man” of the poet’s dream. Racial affiliation is the unique objective of Christianity and our exaggerated individualism denies us the privilege of accelerating its rising tide. “Greece,” said Frederick Harrison, “taught us the noble lesson of individual liberty, but Rome the far nobler lesson of the sense of social duty.”

It is true we have made important contribution to the economic reconstruction of Europe, that we are proposing to join the World Court with cautious reservations, that we express willingness to confer upon disarmament, but in the settlement of international indebtedness the generosity of the liberation of Cuba has seemed to give way to the legalistic spirit of the

ancient Spartan tenet, "calling that which is just, equal—rather than that which is equal, just."

Once every year the representatives of fifty-five nations meet at Geneva and study to fit together the separate pieces of the puzzle map of national relationship—to build the edifice of a warless civilization. Inspired by a common purpose of unparalleled grandeur, these delegates cannot but feel the spiritual urge of these momentous meetings. This is Christianity in civilization—the Twentieth Century interpretation of the "Peace on Earth, Good Will to Men" of the angelic message. Have we any right to be discouraged with the spiritual outlook on humanity? For a while in the Thirteenth Century, the transcendent beauty of the idyll of St. Francis seemed to promise a new Heaven and a new Earth; the Reformation reopened the door of religious possibility; the peace of Westphalia terminated the 30 years war, established religious toleration rescuing Protestantism crippled by the loss of its great champion Gustavus Adolphus of Sweden. But has the genius of Christianity in society ever been as penetrative as today? It is only from the summit of the Delectable Mountains that we obtain a view of the Celestial City and they are not climbed at a bound.

"What though the tired waves vainly breaking
Seem here no painful inch to gain
Far back through creek and inlet making
Comes silent flooding in the main."



ADDRESS OF HIS ROYAL HIGHNESS
THE CROWN PRINCE OF SWEDEN



CASUAL observer will, I think, be tempted to believe that the characteristics of our epoch are mere disruption and discord. In despair he may even be led to believe that there is hardly any tendency for betterment. I believe he is mistaken. Our epoch has a deep undercurrent of longing for unity and for cooperation. The feeling may be latent in many quarters, yet it exists as surely as the fact that hope and idealism will never entirely lose their hold over human beings.

But cooperation requires mutual confidence. The most important thing therefore to be done for the healing of the wounds of our civilization, is to pour brotherly feelings into the hearts of men, so that they come to a better understanding individually, collectively and as nations.

In its own idea and constitution no human organization has a more direct calling for such a momentous task than the Church. "Peace on earth" is the very word which ought to resound as a call to duty. For nothing could be more obvious than that the Church neglects its duty if it does not earnestly try with common consent and one voice to proclaim peace and mutual trust amongst men.

In that work of cooperation you, gentlemen of the New World, have as yet achieved more than Christendom in the Old World. Your Federal Council of the Churches of Christ in America is a real comprehensive body for cooperation between different communions

and confessions which, leaving to each one its sacred heritage, realized the Christian calling to combine forces and efforts and put them together for the welfare of this great nation and of Humanity. Still today your Federal Council represents a larger number of Evangelic Christians and organizations who are determined to accomplish together the work of Love and Justice, than any other Church Federation. In addition you have The Church Peace Union, the World Alliance for International Friendship, cooperative organizations working in the specific field of international goodwill and universal brotherhood, and many other great religious organizations who are working for the principle of unity among the religious forces of the world.

It gives me a special pleasure to be your guest today and to find myself surrounded by men representing the powerful religious activity in the United States of America. For I am persuaded that your joint spiritual strength means one of the most hopeful and reliable moral resources of that disrupted Humanity of ours.

And it was here also amongst you that a bold and wonderful thought was born and took definite shape. I refer to the idea of gathering Christendom, on the duty of the Church, and for creating a common organ to be the mouthpiece of Christianity's conscience.

The same great plan was conceived amongst us in the north of Europe at exactly the same time. Without knowing of those two independent initiatives, the same need and necessity made itself felt in other sections of Christendom. Thus came together in our Swedish capital the Universal Christian Conference on Life and Work. It was a truly great satisfaction to my country to cooperate for the realization of that bold idea. The literature on the Universal Conference in different countries and in different languages seems to be enormous and is still growing. It proves how general the impression was, that overwhelmed myself for one, and many others besides in my country. That impression might best be told in two points, pronounced in a clear-cut way by

members of the American delegation. "The miracle was and is that such a council of Christendom could come into existence and now belongs to History, a witness before the world and an inspiration for thousands and millions of human beings. Some years ago nobody could have dreamt that anything like that should happen on our earth and that a complicated conference, combining threefold contrasts of political, confessional and theological kinds, could have such a mighty and dignified character of outspoken frankness, self-restraint and brotherly confidence and love."

The second impression is just as significant. That Conference was only a beginning, not an end, a beginning rich in promise, but at the same time rich in responsibility for every one, who had the privilege of taking part in it.

In Stockholm I had the opportunity of saying that, as far as I could see, Unity and cooperation does not imply uniformity. On the contrary, the manyfold gifts represented by so many countries and traditions and confessions make the whole aspect of such a cooperating Christianity more true, more like a beautiful harmony enriched by many parts. But the walls of narrow sight, of prejudice, of misunderstanding must be pulled down.

History may possibly better than we ourselves realize the inspiring greatness of the sight we saw in Stockholm last August; Churches old and Churches new, Churches from the East and Churches from the West, Christian Communities with many and with few adherents, wealthy or poor, all alike striving to find the ways of cooperation and friendship for the welfare of Humanity.

